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the scribes of his day, keeping them to the good old forms and ways, much as he tried to do with the theologians and jurists.

To this latter phase of his work the present book belongs. It is a manual for scribes to guard them against those lapses to which their class was peculiarly exposed. It divides into four chapters. The first, of most miscellaneous content, resembles nothing so much as the *Fiqh al-lughā* of ath-Tha'ālībī, and gives a mass of very partially digested information as to words and their uses, synonyms, and distinctions. The second is easier of description, as it tabulates slips "of the hand," that is, errors in spelling in the widest sense. The third deals with slips "of the tongue," and belongs to the same class as the *Durra* of al-Ḥarīrī, the *Malāḥin* of al-Jawālīqī, etc., exposing in detail the solecisms of the vulgar—the same thing, it may be said, goes on all through the book. The fourth, again, is hard to define. It deals with the forms of verbs and nouns, *e. g.*, when the I. and IV. stems agree in meaning and to what extent, what verbs have the perfect in both *a* and *u*, what nouns are of both measures, *fa'l* and *fa'al*, and so on into much more recondite details.

The book, it may be said, is, as a whole, like the haggis, of a very mixed feeding. Toward the end it is as dull as a dictionary, but the earlier parts are quite readable, though hardly so much so as al-Ḥarīrī's *Durra*. Dr. Grünert has edited it with great care and apparent success. We may be grateful to him for the large number of vowels which he has added; it is only less fully vocalized than Wright's al-Mubarrad. Among the critical notes, also, he has added the further assistance of some explanatory references. There are forty-eight pages of indices. One of words discussed would have rendered the book usable as well as readable, but would probably have been half as large as the book itself. Still, ath-Tha'ālībī's *Fiqh* is practically useless for lack of just such an index.

In note 1 of the preface—the passage quoted from adh-Dhahabī—there are two corruptions which apparently puzzled Dr. Grünert, but which he has not corrected. For العترة, after which Dr. Grünert's "sic" should have come and not earlier, read العبرة, and for the meaningless أشجنته below read أشجنته.

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ON ARABIC GRAMMAR.¹

It is a healthy sign when a young Arabist begins his work with editing a grammar. It shows that he takes Arabic grammar in earnest and does not expect, like several apparently nowadays, that it will come by

¹ DIE ALFJE DES IBN MU'TI nach den Handschriften von Berlin, Escorial und Leiden herausgegeben von Dr. K. V. Zettersteen. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1900. viii+18+ⅴ. pp. M. 6.50.

DIE ARABISCHE NOMINALFORM FA'UL. Von Dr. J. F. Weissenbach. München: Verlag von Hermann Lukaschik, 1899. 110 pp. M. 5.

nature. The present edition of this predecessor to the *Alfiya* of Ibn Mālik is sound and thorough, and we can evidently look for good work in the future from Dr. Zetterstéen. He has equipped it with a short but laborious commentary, and his preliminary sketch of Ibn Mu'ṭi's life supplements and corrects Brockelmann. But it must be confessed that such books, if they are good for the editor, are by no means lively reading. We have had quite enough of elementary sketches of grammar, and the most interesting thing here is the way some Christian student has played with one of the manuscripts, cutting out all references to Muḥammad and to Islām, and displaying a good deal of ingenuity in supplying the gaps. Dr. Zetterstéen is hard on him when he calls the changes "Albernheiten." If Dr. Zetterstéen had gone farther back and published some grammatical tractate between az-Zamakhsharī and Sībawaihi, we would have been more grateful to him. Our actual need lies there.

Dr. Weissenbach's little book is of a very different kind. It is a most elaborate and careful statement and examination of all the words in Arabic of the measure *fā'ūl*, that is, of all which he has found. He has run to earth, altogether, 202. Of these he regards eighty-one as of genuine Arabic origin; forty-five are certainly loan-words; as to thirty-six he is in doubt, and forty are very late, or have assumed the measure only through error. The result is therefore completely to establish the existence of the measure *fā'ūl* in genuine Arabic. Dr. Weissenbach promises us a series of such examinations of nominal measures. Unquestionably they will be of very great value, and it is to be hoped that he will be able to carry out his plan. He is a pupil of Hommel and evidently is not inclined to join in the present general, if somewhat uncritical, acceptance of Barth's hypothesis.

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